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LECTURES ON THEOLOGY.

(Continued from Page 159.)

SECTION III.

LECTURE 3.—ON FAITH.

1. In the second lecture it was shown how it was that the knowledge of the existence of God came into the world, and by what means the first thoughts were suggested to the minds of men, that such a being did actually exist: and that it was by reason of the knowledge of his existence, that there was a foundation laid for the exercise of faith in him, as the only being in whom faith could centre for life and salvation. For faith could not centre in a being of whose existence we had no idea; because the idea of his existence in the first instance, is essential to the exercise of faith in him. Rom. x. 14. "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? (or one sent to tell them?)" So then faith comes by hearing the word of God. [New Translation.]

2. Let us here observe, that three things are necessary, in order that any rational and intelligent being

may exercise faith in God unto life and salvation.

3. First, The idea that he actually exists.

4. Secondly, A *correct* idea of his character, perfections and attributes.

5. Thirdly, An actual knowledge that the course of life which he is pursuing, is according to his will.—For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding, it can become perfect and fruitful, abounding in righteousness unto the praise and glory of God the Father, and the Lord Jesus Christ.

6. Having previously been made acquainted with the way the idea of his existence came into the world, as well as the fact of his existence, we shall proceed to examine his character, perfections and attributes, in order that this class may see, not only the just grounds which they have for the exercise of faith in him, for life and salvation, but the reasons that all the world also, as far as the idea of his existence extends, may have to exercise faith in him the Father of all living.

7. As we have been indebted to a revelation which God made of himself

to his creatures, in the first instance, for the idea of his existence, so in like manner we are indebted to the revelations which he has given to us, for a correct understanding of his character, perfections and attributes; because without the revelations which he has given to us, no man by searching could find out God. Job xi. 7, 8, 9. 1st Cor. ii. 9, 10, 11. "But as it is written, eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him; but God has revealed them unto us by his Spirit; for the Spirit searches all things, yea, the deep things of God. For what man knows the things of a man, save the Spirit of man which is in him? Even so, the things of God no man knows but by the Spirit of God."

8. Having said so much, we proceed to examine the character which the revelations have given of God.

9. Moses gives us the following account in Exodus, xxxiv. 6, "And the Lord passed by before him, and proclaimed, The Lord God, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth." Psalm ciii. 6, 7, 8. "The Lord executes righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Psalm ciii. 17, 18. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." Psalm xc. 2. Before the mountains were brought forth, or ever you had formed the earth and the world, even from ever-

lasting to everlasting, you are God." Heb. i. 10, 11, 12. "And you, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands: they shall perish, but you shall remain; and they shall wax old as a garment; and as a vesture shall you fold them up, and they shall be changed: but you are the same, and your years shall not fail." James i. 17. "Every good gift, and every perfect gift, is from above, and comes down from the Father of lights; with whom is no variableness, neither shadow of turning." Malachi iii. 6. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

10. Book of Commandments, chap. 2nd, commencing in the third line of the first paragraph: "For God does not walk in crooked paths, neither does he turn to the right hand or the left, or vary from that which he has said, therefore his paths are straight, and his course is one eternal round:" Book of Commandments, c. xxxvii. 1. "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round the same yesterday, to-day, and for ever."

11. Numb. xxiii. 19. "God is not a man, that he should lie; neither the son of man that he should repent." 1st John iv. 8. "He that loves not, knows not God; for God is love." Acts x. 34. "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted with him."

12. From the foregoing testimonies we learn the following things respecting the character of God.

13. First, That he was God before the world was created, and the same

God that he was, after it was created.

14. Secondly, That he is merciful, and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be to everlasting.

15. Thirdly, That he changes not, neither is there variableness with him; but that he is the same from everlasting to everlasting, being the same yesterday, to-day, and for ever; and that his course is one eternal round, without variation.

16. Fourthly, That he is a God of truth and cannot lie.

17. Fifthly, That he is no respecter of persons; but in every nation he that fears God and works righteousness is accepted of him.

18. Sixthly, That he is love.

19. An acquaintance with these attributes in the divine character, is essentially necessary, in order that the faith of any rational being can centre in him for life and salvation. For if he did not, in the first instance, believe him to be God, that is, the creator and upholder of all things, he could not centre his faith in him for life and salvation, for fear there should be a greater than he, who would thwart all his plans, and he, like the gods of the heathen, would be unable to fulfil his promises; but seeing he is God over all, from everlasting to everlasting, the creator and upholder of all things, no such fear can exist in the minds of those who put their trust in him, so that in this respect their faith can be without wavering.

20. But, Secondly, Unless he was merciful, and gracious, slow to anger, long suffering, and full of goodness, such is the weakness of human nature, and so great the frailties and imperfections of men, that unless they believed that these excellencies existed in the divine character, the faith necessary to salvation could not exist;

for doubt would take the place of faith, and those who know their weakness and liability to sin, would be in constant doubt of salvation, if it were not for the idea which they have of the excellency of the character of God, that he is slow to anger, and long suffering; and of a forgiving disposition, and does forgive iniquity, transgression and sin. An idea of these facts does away doubt, and makes faith exceedingly strong.

21. But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that he is gracious and long suffering. For without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith. But with the idea that he changes not, faith lays hold upon the excellencies in his character with unshaken confidence, believing he is the same yesterday, to-day, and for ever, and that his course is one eternal round.

22. And again, the idea that he is a God of truth, and cannot lie, is equally as necessary to the exercise of faith in him, as the idea of his unchangeableness. For without the idea that he was a God of truth, and could not lie, the confidence necessary to be placed in his word in order to the exercise of faith in him, could not exist. But having the idea that he is not man that he can lie, it gives power to the minds of men to exercise faith in him.

23. But it is also necessary that men should have an idea that he is no respecter of persons, for with the idea of all the other excellencies in his character, and this one wanting, men could not exercise faith in him, because if he were a respecter of persons, they could not tell what their pri-

privileges were, nor how far they were authorized to exercise faith in him, or whether they were authorized to do it at all, but all must be confusion; but no sooner are the minds of men made acquainted with the truth on this point, that he is no respecter of persons, than they see that they have authority by faith to lay hold on eternal life, the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege.

24. And lastly, but not less important to the exercise of faith in God, is the idea that he is love; for with all the other excellencies in his character, without this one to influence them, they could not have such powerful dominion over the minds of men; but when the idea is planted in the mind that he is love, who cannot see the just ground that men of every nation, kindred, and tongue, have to exercise faith in God, so as to obtain eternal life?

25. From the above description of the character of the Deity, which is given him in the revelations, to men there is a sure foundation for the exercise of faith in him among every people, nation, and kindred, from age to age, and from generation to generation.

26. Let us here observe, that the foregoing is the character, which is given of God in his revelations to the Former-Day Saints, and it is also the character which is given of him in his revelations to the Latter-Day Saints, so that the Saints of former days, and those of latter days are both alike in this respect; the "Latter-Day Saints" having as good grounds to exercise faith in God, as the former-day saints had, because the same character is given of him to both.

Question.—What was shown in the second lecture?

Answer.—It was shown how the knowledge of the existence of God came into the world. (§ III. ¶ 1.)

Q. What is the effect of the idea of his existence among men?

A. It lays the foundation for the exercise of faith in him. (§ III. ¶ 1.)

Q. Is the idea of his existence, in the first instance, necessary, in order for the exercise of faith in him.

A. It is. (§ III. ¶ 1.)

Q. How do you prove it?

A. By the 16 chapter to Romans, and 14 verse. (§ III. ¶ 1.)

Q. How many things are necessary for us to understand respecting the Deity, and our relation to him, in order that we may exercise faith in him for life and salvation?

A. Three. (§ III. ¶ 2.)

Q. What are they?

A. First, that God does actually exist: Secondly, correct ideas of his character, his perfections and attributes: and, Thirdly, that the course which we pursue is according to his mind and will. (§ III. ¶ 3, 4, 5.)

Q. Would the idea of any one or two of the above mentioned things enable a person to exercise faith in God?

A. It would not, for without the idea of them all, faith would be imperfect and unproductive. (§ III. ¶ 5.)

Q. Would an idea of these three things lay a sure foundation for the exercise of faith in God, so as to obtain life and salvation?

A. It would: for by the idea of these three things, faith could become perfect, and fruitful, abounding in righteousness unto the praise and glory of God. (§ III. ¶ 6.)

Q. How are we to be made acquainted with the before mentioned things respecting the Deity, and respecting ourselves?

A. By revelation. (§ III. ¶ 6.)

Q. Could these things be found out by any other means than by revelation?

A. They could not.

Q. How do you prove it?

A. By the scriptures: Job xi. 7, 8, 9. 1 Corinthians ii. 9, 10, 11. (§ III. ¶ 7.)

Q. What things do we learn in the revelations of God, respecting his character?

A. We learn the six following things:—First, that he was God before the world was created, and the same God that he was after it was created. Secondly, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be so to everlasting. Thirdly, that he changes not, neither is there variableness with him, and that his course is one eternal round. Fourthly, that he is a God of truth and cannot lie. Fifthly, that he is no respecter of persons; and Sixthly, that he is love. (§ III. ¶ 12, 13, 14, 15, 16, 17, 18.)

Q. Where do you find the revelations which give us this idea of the character of the Deity?

A. In the bible and book of commandments, and they are quoted in the third lecture. (§ III. ¶ 9, 10, 11.)

Q. What effect would it have on any rational being not to have an idea that the Lord was God, the creator and upholder of all things?

A. It would prevent him from exercising faith in him unto life and salvation.

Q. Why would it prevent him from exercising faith in God?

A. Because he would be as the heathen, not knowing but there might be a being greater and more powerful than he, and thereby he be prevented from fulfilling his promises. (§ III. ¶ 19.)

Q. Does this idea prevent this doubt?

A. It does; for persons having this idea are enabled thereby to exercise faith without this doubt. (§ III. ¶ 19.)

Q. Is it not also necessary to have the idea that God is merciful and gracious, long suffering, and full of goodness?

A. It is. (§ III. ¶ 20.)

Q. Why is it necessary?

A. Because of the weakness and imperfections of human nature, and the great frailties of man; for such is the weakness of man, and such his frailties, that he is liable to sin continually, and if God were not long suffering, and full of compassion, gracious and merciful, and of a forgiving disposition, man would be cut off from before him, in consequence of which he would be in continual doubt, and could not exercise faith: for where doubt is, there faith has no power, but by man's believing that God is full of compassion and forgiveness, long suffering and slow to anger, he can exercise faith in him and overcome doubt, so as to be exceedingly strong. (§ III. ¶ 20.)

Q. Is it not equally as necessary that man should have an idea that God changes not, neither is there variableness with him, in order to exercise faith in him unto life and salvation?

A. It is; because without this, he would not know how soon the mercy of God might change into cruelty, his long suffering into rashness, his love into hatred, and in consequence of which doubt, man would be incapable of exercising faith in him, but having the idea that he is unchangeable, man can have faith in him continually, believing that what he was yesterday, he is to-day, and will be for ever. (§ III. ¶ 21.)

Q. Is it not necessary also, for man to have an idea that God is a being of truth before they can have perfect faith in him?

A. It is: for unless men have this idea they cannot place confidence in his word, and not being able to place confidence in his word, they could not have faith in him, but believing that he is a God of truth, and that his word cannot fail, their faith can rest in him without doubt. [§ III. ¶ 22.]

Q. Could man exercise faith in God so as to obtain eternal life, unless he believed that God was no respecter of persons?

A. He could not: because without this

idea he could not certainly know that it was his privilege so to do, and in consequence of this doubt his faith could not be sufficiently strong to save him. [§ III. ¶ 23.]

Q. Would it be possible for a man to exercise faith in God, so as to be saved, unless he had an idea that God was love?

A. He could not: because man could not love God, unless he had an idea that God was love, and if he did not love God, he could not have faith in him. [§ III. ¶ 24.]

Q. What is the description which the sacred writers give of the character of the Deity calculated to do?

A. It is calculated to lay a foundation for the exercise of faith in him, as far as the knowledge extends among all people, tongues, languages, kindreds and nations and that from age to age, and from generation to generation. [§ III. ¶ 25.]

Q. Is the character which God has given of himself uniform?

A. It is, in all his revelations whether to the Former-Day Saints, or to the Latter-Day Saints, so that they all have the authority to exercise faith in him, and to expect by the exercise of their faith, to enjoy the same blessings. [§ III. ¶ 26.]

A REMARKABLE VISION.

(Concluded from p. 164.)

Extracts from Elder Cowdery's Letter, contained in the October No. of the 'Messenger & Advocate,' p. 196.

In my last I said I should give, partially, a "description of the place where, and the manner in which these records were deposited;" the first promise I have fulfilled, and must proceed to the latter:

The hill of which I have been speaking, at the time mentioned, presented a varied appearance: the north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to

the south you soon came to scattered timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe that even the part cleared was only occupied for pasturage, its steep ascent and narrow summit not admitting the plough of the husbandman, with any degree of ease or profit. It was at the second mentioned place where the record was found to be deposited, on the west side of the hill, not far from the top, down its side; and when myself visited the place in the year 1830, there were several trees standing; enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

The manner in which the plates were deposited:

First, a hole of sufficient depth, (how deep I know not,) was dug. At the bottom of this was laid a stone of suitable size, the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed, erect, four others, their bottom edges resting in the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture without was prevented from entering. It is to be observed also that the inner surface of the four erect, or side stones was smooth. This box was sufficiently large to admit a breast-plate, such as was used by the ancients to defend the chest, &c. from the arrows and weapons of their enemy. From the bottom of the box, or from the breast-plate, arose three small

pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who left the tower far, far before the days of Joseph, or a sketch of each, which had it not been for this, and the never-failing goodness of God, we might have perished in our sins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal! I must not forget to say that this box, containing the record, was covered with another stone, the bottom surface being flat and the upper, crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact. I have now given you according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surface while the edges were concealed by the soil and grass, from which circumstance you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a *perceivable* difference to the passer by.

You will have wondered perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world at the time of arriving at Cumorah, on the morning of the 22nd of September, 1823, (see Star, p. 181-2) after having been rapt in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned, if it is not held by the power of God through the prayer of faith; and you will remember that I

have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him, that the great object so carefully and impressively named by the angel, had entirely gone from his recollection, that only a fixed determination to obtain new urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: he was young, and his mind easily turned from correct principles, unless he could be favoured with a certain round of experience. And yet, while young, untraditionated and untaught in the systems of the world, he was in a situation to be lead into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could he secure, would still add to his store of wealth. These, in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

On attempting to take possession of the record, a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of

his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—there was the pure unsullied record, as had been described—he had heard of the power of enchantment and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditation he exclaimed, "Why can I not obtain this book?" "Because you have not kept the commandments of the Lord," answered a voice within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence, could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled

with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, "Look!" and as he thus spake, he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and the impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: it is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained, they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God, it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the com-

mandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept, and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands, the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvellous work: the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed, those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand, the righteous are blessed with a place in the kingdom of God, where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God

crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass, then know that the Lord is God, and that he will fulfil his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven.—This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow; they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted, the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge, till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long sea-

son; and when this is fulfilled will be brought to pass that saying of the prophet—'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord'—But, notwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord will perform by your hands, shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvellous work which shall follow the coming forth of this fulness of the gospel. Now go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one—Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil and obtain these precious things."

PUBLIC DISCUSSION

ON THE ISLE OF MAN.

(From the "*Manx Liberal*" of Oct. 4th, 1840.)

On Friday evening last, while Mr. Taylor, who professes to be a missionary from the Latter-Day Saints, was lecturing in the Wellington Market Hall, in this town, he was interrupted in a very indecorous manner by a party of Primitive Methodist preachers, and a young man of the name of Gill, who is both an itinerant bookseller and a Wesleyan Methodist local preacher, who ever and anon,

kept annoying him, until at last they so far confused the meeting as to stop the lecturer. There and then, in the fury of their zeal, they appeared ready for combat, but certain individuals possessing more discretion than religious intolerance, quelled the rage of the "disorderlies," and showed the impropriety of such a proceeding, by stating that the room was Mr. Taylor's—that they had met for the purpose of religious worship, and ought not to be disturbed—but if they conceived that the speaker had advanced any thing contrary to the word of God, they had no doubt but that Mr. Taylor would meet them if they appointed a time and place for public discussion. To this the lecturer consented, but at the same time gave them to understand that he was not favourable to disputation. Next day Mr. Taylor received a letter from Mr. Hamilton, charging him with having "misquoted the word of God; with having mutilated it, added to it, and taken from it; with having uttered blasphemy; and with endeavouring to decoy souls to perdition;" all of which Mr. H. declared himself ready to prove if Mr. T. would meet him at 7 o'clock on Monday evening, in the Wellington Market Hall. Mr. Taylor accepted of the challenge on condition that each party should be allowed to choose his own chairman—that Mr. Hamilton should speak first, and be allowed one hour, and that he (Mr. T.) should have one hour to repudiate the supposed charges, and that each should have an additional half-hour to reply. Mr. Hamilton having approved of the conditions, on Sunday Mr. Taylor announced the intended discussion to his congregation, and on Monday evening, at the time appointed, the large room was completely filled by persons anxious to

witness the coming conflict betwixt the two champions.

All preliminaries being over and chairman chosen, Mr. H. was called to defend his charges. He instantly rose and commenced his harangue by shewing what a clever fellow he had been, what he had done, and by inference, what he was still able to do. He said that he once took part in a similar discussion, and so effectual were the weapons of his oratory that his antagonist died within three days, and that on a subsequent occasion he was equally successful. This, as might be expected, raised some excitement in the meeting, and created some alarm for the safety of his opponent, who seemed doomed to fall beneath the fatal influence of his death-striking logic.—But as he proceeded it soon became apparent that he was a mere braggadocio, possessing no qualifications save ignorance and presumption. His countenance void of every trace of intelligence—his common-place expressions abounding with tautology—the stiffness of his attitude—the inaccuracy of his language and the monotony of his tone—all indicated his utter inability to effect his purpose, so that the missionary had nothing to fear from the inoffensive weapons of the harmless Hamilton. However, he managed to occupy his hour in the delivery of one of his favourite sermons on the origin, nature, and design of the gospel, but made not even the most distant allusion in reference to the gross and unfounded charges he had pledged himself to prove.

Mr. T. being called, rose, and expressed his surprise that no proof of the charges laid against him had been attempted; but as he was allowed an hour, he would have to imitate the example of his friend, and preach too.

His opponent had said much about the gospel; he too believed it to be the "power of God unto salvation to every one that believeth;" but it was the gospel of Jesus Christ, and not a part but the whole of the gospel. Mention had been made of different sections of the church; he did not believe that the church of Christ was divided into sections. The Holy Spirit did not inspire one party with one opinion and another party with another opinion; God was not the author of confusion; there was one God, one faith, and one baptism. All the different sections of the church, as they were called, originated in the observance of the opinions of men rather than the Word of Eternal Truth. As the gospel was unchangeable, and its Author no respecter of persons, the church at the present day ought to be the same, with regard to its offices, gifts, and privileges, as in the apostolic age. Mr. T. having strenuously defended the above sentiments, then turned to Mr. H. and contended that the section to which he (Mr. H.) belonged was not established on apostolic principles, and that its ministers were not called according to the ordinance of God.

Mr. Hamilton again rose, but utterly failed in his attempt to grapple with the arguments of his opponent.—Although a perfect stranger to the syntax of his mother tongue, he most pedantically boasted of his acquaintance with Greek! He said he had with him a Greek Testament, and that in it he could find a word called *BAPTO*—that it signified to overwhelm, and that to overwhelm, as every body knew, signified to sprinkle with the hand!! He said that baptism was performed in different ways under different circumstances,—that in countries where there was little water they dipped their fingers in a little cup,

and that in countries where there was *no water* they baptised with *oil*!!! All this he said he was able to state on account of his great intimacy with history, a knowledge of which, he considered as necessary to a christian as a knowledge of the gospel itself!!!!

Mr. Taylor again rose, not to defend his principles, for they had not been attacked, but, as soon appeared, to inflict deserved chastisement on the arrogant simpleton, who had given the challenge without being able to utter a single sentence against his opponent; and this he did right well, for while poor Mr. Hamilton writhed beneath his heavy flagellation, it was truly heart-rending to witness his (Mr. H.'s) agony. There he sat biting his lips, and shaking his head, and every muscle of his distorted countenance seemed to implore the mercy of the meeting. Mr. T. concluded his speech by affectionately exhorting Mr. H. to repent and be baptised for the remission of sins, and them to enter by the door into the sheep-fold.

The time agreed to for the discussion having expired, the following motion was about to be put to the meeting—"Resolved—That as Mr. Hamilton has neither proved, nor attempted to prove, any of the charges made by him against Mr. Taylor, this meeting believes that they are all utterly false, and consequently indefensible." This motion, had it been put, would have been carried by an overwhelming majority. But this was not permitted, for at that moment Mr. Gill, the chairman for Mr. H., sprang on his feet, and dancing mad, "half sung, have screamed," to the following effect:—"As I have been implicated as one of the offenders on Friday evening last, I have a right to vindicate my conduct. We met here

to discuss certain topics, but precious little has been said. It was I who wrote the letter charging him with having mutilated the word of God, with having added to it and taken from it, with having uttered blasphemy, and with having laboured to decoy souls to perdition, and I can prove it! and I can prove it! and I can prove it!" Here his voice was drowned by cries from all parts of the room of "shame, shame"—"put him down"—"put him out," mingled with hisses and groans. The tumult having subsided, he made an attempt to give out the doxology, when "no! no!" from a hundred voices assailed his ears. Then Mr. Taylor, who had conducted himself during the meeting both as a gentleman and a christian, gave out the doxology, and concluded with prayer, after which the meeting quietly dispersed.

ELDER JOHN TAYLOR'S REPLY TO MR. J. CURRAN.

(From the "*Manx Liberal*" of Oct. 17th,
Isle of Man.)

SIR—Having perused in your journal of last week a letter headed "Mormonism, or the Latter-Day Saints," signed "J. Curran," in which my principles are attacked, you will oblige me by inserting the following:

The writer commences by stating "that to give publicity to the doctrines of the above sect, (as he is pleased to term it) cannot fail to prove acceptable to many of the readers of your journal." I would remark that nothing can prove more "acceptable" to me, if the portrait be correctly drawn, and the principles truly developed. As publicity is what I have been courting ever since my arrival in Douglas, light and truth, "the law and the testimony," are what I want

to have my principles tried by, and not by the creeds and opinions of men. If Dr. C. will do this fairly, he will only accelerate the advancement of truth, which is already progressing with rapid strides. The public have been apprised of my anxiety for this, for when the Rev. Robert Heys, Wesleyan Minister of this town, published certain falsehoods, I published a reply in pamphlet form, in which I challenged him to an investigation of those principles before the public, and stated that the "Book of Mormon" should be the subject of discussion, and that the doctrines contained in it should be tested by the *Word of God*. This reply, through the favour of the proprietors, will be found in this week's *Liberal*.

The prefatory remarks of my latter antagonist I shall just touch upon. He introduces the Koran as an example of the Book of Mormon, and states that there are in it "the grandest and most sublime truths respecting God and his attributes; and this, he adds, "is exactly the character of the Book of Mormon, which is put forth by the Latter-Day Saints as given by inspiration: it is written apparently in imitation of the Scriptures where the historic is combined with what is strictly doctrinal and didactic." The great evil then is, that it is *like the Scriptures*—that it is *strictly doctrinal* &c. "If they speak not according to this word, it is because there is no light in them."—Isaiah viii. 20. But he says that they are "mixed up with all sorts of fictions." Perhaps we shall be favoured with some of them in his next communication. I perceive that the terms "delusion" and "error," are favourite terms with him, as well as with some of the rev. gentlemen of this town with whom I have had to do. He complains that "never

at any period has pure religion been revived, or anything God-like made its appearance upon the earth, but Satan has opposed it." I would here ask has anything God-like recently made its appearance on the earth? or has pure religion lately been revived? Let the Doctor himself reply; these are his own words—"Now when we consider the *unhealthy state* of the professed Church, &c.;"—and in a communication to me, he observes in reference to the present state of the Church, that it is "UNHEALTHY, CORRUPT, and IGNORANT." It appears to me no other inference can be drawn from his reasoning than this—pure religion has been revived, something God-like has made its appearance upon the earth, but this God-like pure religion is *corrupt, unhealthy, and ignorant!* Is this consistency?—this the reasoning of a man who has come forth as the champion of truth, *alias* sectarianism? However incorrect the Doctor's reasoning may appear, I certainly must admit the accuracy of his first statement, "That never at any period has pure religion been revived, or anything God-like made its appearance on the earth, but Satan has opposed it through the many instruments under his controul," or "the god of this world" would not have found so many to assist the Doctor at this time. He refers his readers to 1st Tim. iv. 1. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith;" but the Doctor has not said what faith. Is it to the faith of the Methodists, the Universalists, the Presbyterians, the Roman Catholics, the Quakers, or to the faith of the Doctor himself, that Paul refers? The Apostle says, "Though we, or an Angel from heaven, preach any other gospel to you than that which we have

preached unto you, let him be accursed."—Gal. i. 8. But the apostle never says anything about Methodism, Presbyterianism, &c. If the Doctor alludes to the faith which Paul preached, I most unequivocally state that I believe the whole of it, and "contend earnestly for the faith that was once delivered to the saints," and that is the reason why I meet with so much opposition. In looking over his letter, however, I find that it is not to the apostle's faith he refers, for one great crime among the many that he has to lay to our charge is, that we have got a new apostolate; from which I infer that he does not believe in the order that God left in the Church, viz.,—apostles, prophets, pastors, teachers, all of whom were inspired men. I shall esteem it as a great favour, if he will undertake to show in his next, when the Lord altered the religion of the New Testament, and where it is mentioned in the Word of God that these offices are to be dispensed with.

The Doctor goes on to state that "these men pretended to have received from an angel of God the Book of Mormon." "These men" never pretended to have received any such thing from an "angel of God." "These men" had a revelation from an "angel of God," but never pretended to have received the Book of Mormon from that source. If all communications from heaven are only "pretended" revelations, then Gideon pretended to have had a revelation from an angel of God, Manoah made the same pretension, Moses was guilty of the same thing; as also Abraham, Jacob, Daniel, Zachariah, Mary, Peter, Paul, John, and many others. It is rather surprising the Doctor does not call them all impostors for making such pretensions; but I suppose that if he had been cotem-

porary with them they would have shared the same fate, for all the prophets and apostles were persecuted—"they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented." And why? Because they were considered impostors. Why was our Saviour crucified? Because the priests and pharisees said he blasphemed and had a devil; and they thought they were performing a very pious act in crucifying him. Why was Stephen stoned and Paul imprisoned and scourged? Because some thought they were deceivers, testifying to things which were false.

One crooked piece of work he thinks is manifested in the Lord giving a revelation to frustrate the designs of wicked men, who had stolen some of Joseph Smith's writings, and had it in their hearts to alter the words which were written. I suppose he thinks it was impossible for a man who was a *thief* to alter the writing, or tell a *lie*! If he had the thief's document, he would doubtless think it quite sufficient to refute the other if it did not agree with it. But perhaps he had a *pious intention* in stealing it, and it might palliate his crime if he turned thief, in order to detect imposture; but if he was a *pious thief* he might also be a *pious liar*, and I would at any time rather have to do with a *wicked liar* than with a *pious* one. I cannot perceive anything like evil in the circumstance alluded to by the Doctor; if he perceives anything of the kind, it must have originated in his own breast. I would, therefore, remind him of the old motto—"Evil be to him that evil thinks." That men have wickedly and designedly altered the writings of others I am fully prepared to show;—that Mr. Heys has introduced into his pamphlet words which he cannot substantiate

is evident, and perhaps I shall be able to point out other alterations before we get through.

Hanover-street,
Oct. 13, 1840.

EXTRAORDINARY MISSION TO THE JEWS.

From the April No. of the "*Times and Seasons*," published at Nauvoo, Il. U. S., we learn that the Saints in America, have appointed our beloved brethren and fellow labourers, Elders Orson Hyde and John E. Page, on a Mission to the Jews, in various parts of the world, and to Jerusalem. The following document sets forth the object of the Mission, and will not fail to make a deep impression in the minds of the public in this country and in America, especially that portion of them who look for redemption in Israel. We give them our heart and hand to fellowship and aid them in this enterprise, and sincerely recommend them to the confidence of all who may feel to lend a helping hand in a cause of such deep interest to the human family.

"To all people unto whom these presents may come—GREETING.

Be it known that we, the constituted authorities of the Church of Jesus Christ of Latter-Day Saints, assembled in Conference, at Nauvoo, Hancock county and State of Illinois, on this sixth day of April, in the year of our Lord, one thousand eight hundred and forty, considering an important event at hand, an event involving the interest and fate of the Gentile nations throughout the world. From the signs of the times, and from declarations contained in the oracles of God, we are forced to come to this conclusion.

The Jewish nation have been scat-

tered abroad among the Gentiles for a long period; and in our estimation, the time of the commencement of their return to the Holy land, has already arrived.

As this scattered and persecuted people are set among the Gentiles as a sign unto them of the second coming of the Messiah; and also, of the overthrow of the present kingdoms and governments of the earth, by the potency of his Almighty arm in scattering famine and pestilence like the frost and snows of winter, and sending the sword, with nation against nation, to bathe it in each other's blood. It is highly important, in our opinion, that the present views and movements of the Jewish people be sought after, and laid before the American people for their consideration, their profit, and their learning; and feeling it to be our duty to employ the most efficient means in our power to save the children of men from "abomination which maketh desolate"—we have, by the counsel of the Holy Spirit, appointed Elder Orson Hyde, the bearer of these presents, a faithful and worthy minister of Jesus Christ, to be our agent and representative in foreign lands, to visit the cities of London, Amsterdam, Constantinople, and Jerusalem; and also other places that he may deem expedient, and converse with the priests, rulers, and Elders of the Jews, and obtain from them all the information possible, and communicate the same to some principal paper for publication, that it may have a general circulation throughout the United States.

As Mr. Hyde has willingly and cheerfully accepted the appointment to become our servant, and the servant of the public in distant and foreign countries for Christ's sake, we do confidently recommend him to all re-

ligious and christian people, and to gentlemen and ladies, making no profession, as a worthy member, of society, possessing much zeal to promote the happiness of mankind, fully believing that they will be forward to render him all the pecuniary aid he needs, to accomplish this laborious and hazardous mission for the general good of the human family. Ministers of every denomination, upon whom Mr. H. shall call, are requested to hold up his hands and aid him by their influence, with an assurance that such as do this, shall have the prayers and blessings of a poor and an afflicted people whose blood has flowed to test the depths of their sincerity, and to crimson the face of freedom's soil with **MARTYR'S BLOOD.**

Mr. Hyde is instructed by this Conference to transmit to this country nothing but simple facts for publication, entirely disconnected with any peculiar views of theology, leaving each class to make their own comments and draw their own inferences.

Given under our hands, at the time and place before mentioned,

JOSEPH SMITH, JUN., Chairman.

ROBERT B. THOMPSON, Clerk.

Brothers Smith and Robinson will discover by the Conference minutes, that our worthy brother, Elder John E. Page, was duly appointed by said Conference to accompany me in this mission; and to receive the same credentials as my own.

Yours sincerely,

ORSON HYDE."

SPREAD OF THE GOSPEL.

Since Elders Hyde and Page started on their mission, we notice the following communication from them,

which we extract from the "*Times and Seasons*" of April last:—

Quincy, Ill., April 28th, 1840.

Brothers Smith & Robinson,

I left Commerce on the 15th inst. on my journey to the Holy land in Asia. I stopped in Lima and preached there on the 16th, to an attentive congregation. While speaking, Brother Page rode up in a carriage, came in and spoke to the people at the close of my discourse. On Friday, the 17th inst., Brother Miles brought us to this place; and on Saturday evening, we commenced preaching, and then gave our appointments for preaching on Sunday, Sunday night, and every night during the week, with the exception of one. Last Sunday we closed our public labours in this place, after administering the sacrament to the brethren and sisters.

There have been fifteen persons added to the church by baptism during our meeting; and I think there are eight more that will be baptized to-morrow. Bro. Page has gone into the country to preach and baptise some to day. The Lord is truly with us, and enables us to speak with a power that finds way to the hearts of the people. The priests begin to be a little uneasy, because their members will believe the truth, and go down into Jordan: no, Mississippi. The people have treated us kindly, and have been very attentive to hear the word. The seed sown has taken deep root. Many will slip up to Commerce to be baptized, who will be the fruits of our labour here. Most to much of a cross to come forward and own their Lord here. We expect to leave this place for Columbus day after to-morrow.

• Our motto and prayer is this, Roll

on thy kingdom thou king of saints, and preserve thy servants from pride and vanity, and from the snares of wicked men, and from the cunning craftiness of the devil. Pray for us, brethren, that we may have grace and power to stand, and not faint, or fall out by the way. Our health is getting good, prospects are fair, and by the grace of God we will slay Goliath, capture the enemies' forces, and bring them into the camp of Israel.—So farewell to the present, in the bonds of the new covenant,

ORSON HYDE,
JOHN E. PAGE.

P. S.—29th April, baptized eight, making in all twenty-three.

From the same No. we extract the following:—

Philadelphia, Pa., May 5th, 1840.

Brothers Smith & Robinson,

I am happy in stating to you, that the work of the Lord is prosperous, and the kingdom of our God rolls on gloriously, in these eastern lands.

A little more than one year ago, when first I visited these parts, there were no more than thirty or forty members of the church of Latter-Day Saints within sixty miles of this place; but so mighty has truth flourished, and the word of God prevailed, that at present I suppose not less than four hundred might be found within that distance, who have obeyed the everlasting gospel, and are now rejoicing in the new and everlasting covenant; and believing that God assuredly has spoken from the heavens in the last days.

In Chester county, where I have spent the greater part of my time, the past year, the church I believe now numbers eighty members, and the

work of the Lord in that region is in a very prosperous condition. Multitudes are believing the truth, and doors are open for preaching on the right hand and on the left: and I must say with feelings of gratitude and respect to the brethren and friends in Chester county, that they have manifested a spirit of generosity and liberality worthy of imitation, in assisting the brethren in their mission to Europe, and also in the late mission to Washington city. The last I heard from Elders Davis and Dean, they had baptized thirty-three in Lancaster county.

The work of God is prospering exceedingly in this city, and also in Jersey, eight or ten are baptized almost every week: peace reigns in our midst, although some of the priests rage without, and the people imagine many vain things. The harvest truly is great, and the labourers are few. There is a great call for faithful labourers in these eastern lands.

Yours in haste,

LORENZO BARNES.

OPPOSITION TO THE BOOK OF MORMON.

It is really wonderful, and fills the mind of the Saints with a mixture of astonishment and pity, to witness the extreme absurdity and utter weakness of the objections which are generally urged against this book.

The learned doctors and well educated priests frequently bring forward objections like the following, which are from the pen of J. Curran, and published in the "*Manx Liberal*" of Oct. 24th.

After various quotations from the Book of Mormon, he quotes the following texts from the Bible, in order

to prove that there can be no other revelation: "Paul says *he kept back nothing that was profitable*," and that he "*did not shun to declare the whole counsel of God*."—Acts xx. And again, that "*All scripture was profitable, &c., and able to make the word of God perfect*."—Tim. iii. 16.

This last text of his is not in the Bible; it is some scripture of his own making. The passage reads "MAN of God perfect," instead of the "WORD of God perfect." This makes a world of difference. Thus he has added to, and diminished from the book, while in the effort to charge others with doing so.

We shall now proceed to notice each of these texts in their proper bearing, and see whether they answer the purpose for which Mr. Curran has brought them forward; viz., to prevent the possibility of more revelation being given.

Will Mr. Curran do away with all scripture which has been given since Paul declared to the elders of the church of Ephesus, Acts xx., "that he had declared the whole counsel of God, and that he had kept back nothing that was profitable?"!!!

He must do so, in order to make the text bear against the Book of Mormon, or any further revelation.

We will here record a catalogue of the books which are to be set aside by Mr. Curran's application of these texts.

John's gospel, his three epistles, his revelations on the island of Patmos, for all these were written not only after Paul had made the above declaration, but after he was dead. Now if Paul had made the scriptures complete, as Mr. Curran infers, then why should John write four books of scripture after Paul was dead?!!!

But we do not stop with the loss of these four books, but we must give up

the very book from which Mr. C. quotes, viz., the Acts of the Apostles; for Luke wrote that book after Paul had declared the whole counsel of God to the Ephesians. So that poor Luke and John have fallen into the same blunder as Mormon; viz., to write a book after Paul had declared the whole counsel of God!!! But we do not stop here; we must, by the same logic, lose the Epistles of Paul himself, for he wrote his epistles mostly from Rome, while a prisoner there, and this was long after he had declared the whole counsel of God to the Ephesians, as recorded in Acts xx.; yes, in fact he wrote to the Ephesians themselves after the transactions recorded in the above text.

What a pity, O, Paul! that you should fall into the same delusion as Mormon, and the "despised deceivers and foolish impostors," as the Latter-Day Saints are called!

So much for the first text brought forward by Mr. Curran against the Book of Mormon.

I now proceed to his second, viz., Tim. iii. 16.; which, in connection with the xv. and xvii. verses, reads as follows:—

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

This text, if it proves anything against the Book of Mormon, proves equally as much against the whole of the New Testament; for the New Testament writings were not in existence when Timothy was a child. It

was the Old Testament, and not the New, that Timothy had known from a child, and which "were able to make him wise unto salvation, through faith in Christ Jesus." Still the New Testament was necessary when it was given; and so is all scripture, whether in the Book of Mormon or any where else.

Mormon had just as good a right to write that which God revealed to him, as Paul had; and the Latter-Day Saints have as good a privilege as either of them—one has as good testimony as the other.

Another text is made use of by Mr. Curran, and by most of our opposers, viz., Rev. xxii. 18: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."

This text is brought forward by many, to prove that God will never reveal any more, and that man must never record any more of his word. It is really pitiable, and a source of sorrow and mourning to those who do understand the Word of God, to see even learned men so utterly devoid of all reason and intelligence on these subjects. John had not the whole of the Bible before him, compiled as it now is, and then put his Revelation in the back end for a finish, and then seal up the heavens and the mouth of God from ever revealing more. The book mentioned in the text, refers to his revelation on the Isle of Patmos, which he was then in the act of finishing. See Rev. i. 11. "What thou seest, write in a book." Now if any man were to add words or sentences to the revelation of John, so that it would read different from that which he wrote, then they incur the penalty there spoken of. Now we simply ask

whether the Book of Mormon is published by us as part of the words of the book which John wrote or received on the Island of Patmos? If so, then that text applies to it; but if not, then that text has not the most distant allusion to it whatever. Neither does that text at all prohibit God from revealing what he pleases, to whom he pleases, and commanding them to write it.

FALSEHOOD REFUTED.

Mr. Thomas Newton, in his preface to Mr. Livesey's pamphlet against the Latter-Day Saints, has charged our principles of separating husband and wife, parents and children. In reply to this wicked accusation, we quote the following from our Book of "Doctrine and Covenants." Section ci. Verse 4th.

"All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again. It is not right to persuade a woman to be baptized contrary to the will of her husband, neither is it lawful to influence her to leave her husband. All children are bound by law to obey their parents; and to influence them to embrace any religious faith, or be baptized, or leave their parents without their consent, is unlawful and unjust. We believe that all persons who exercise control over their fellow beings, and prevent them from embracing the truth, will have to answer for that sin."

THE "LONDON DISPATCH" AND
THE LATTER-DAY SAINTS.

(From the "London Dispatch" of Nov. 8th.)

"A new religious sect, from the United States, calling themselves Latter-Day Saints, or Mormonites, have just pitched their tents in Gloucestershire, for the purpose of plundering the ignorant people in the neighbourhood of the palaces and cathedral of the Bishop of that diocese. These Mormonites are twelve in number, like the Apostles. They have a new bible of their own, in which it is declared that they are the apostles and prophets of the Church of Latter-Days, the only true and living church on the face of the earth; and as such, they tell the flocks of the learned clergy of the diocese of Gloucester and Bristol, that God has not revealed in the bible all that is sufficient to salvation, and that they are commissioned to declare to them a new revelation, wherein is the fulness of the gospel. This tale has been eagerly swallowed by the ignorant multitude.

Captain D. L. St. Clair, a gentleman of the neighbourhood, who has for some time been performing the work which ought to be done by the clergy, and attempting to reclaim them from the most degraded condition of human beings, gives this account of the success of the Mormonites:—From my own knowledge, says he, in a little tract addressed to these deluded people, they have plundered three families in Herefordshire, and left them in a state of the most abject poverty; one, a respectable farmer, has paid to them two hundred pounds; and two families in the parish of Basley have given them every shilling they possessed, and will probably be obliged to go into the union house, having nothing left but the clothes on their backs. In corroboration of this

statement, have they not obtained money from you, and what becomes of the money, sometimes amounting to £10 a night, collected at their gatherings? We thought the followers of Southcote, and Irving, and mad Thom of Canterbury, were the most deluded of human beings; but it appears, they are surpassed in ignorance and folly by the men of Gloucester, who believe in this new bible, who give away their property to these false apostles, who are baptised anew in the hope that they shall live with Christ on the banks of the Mississippi, in glory and happiness for a thousand years!

We learn, in addition, that so late as the 29th of last month, ten poor persons were baptised in the parish of Boddington; and that upwards of 600 in the neighbouring parishes have joined these humbug saints, and this too, within from two to eight miles of the cathedral of Gloucester, whose Bishop has now two palaces to reside in, besides a prebendal house at Westminster, in Pear's Yard, and two rectorages, in all about £9000 a year. Has this Bishop, so well paid for attending to the flock, done any thing to abate this ignorance? Is it not the fact that there are not fewer than eighty non-resident clergymen under him—that there are eighty-six in the commission of the peace—that, until lately, the Chairman of the Quarter Sessions was a reverend doctor—that at the Quarter Sessions there are frequently more clergy than laity at the dinner table; and that ignorance is so great, that not one adult in fifty of the rural population can read? Can we wonder that these unfortunate creatures are led away by 'every wind of doctrine,' and that the gaols and mad-houses are filled with the victims of ignorance and superstition? The

Mormonites were wise in their generation in squatting upon this diocese, and in all probability their next remove will be to the diocese of Canterbury—the land of mad Thomites—celebrated for the number of its clergy, the vast income of its prelate, and the ignorance of its christian population.”

We have published the foregoing entire, in order to give our readers a specimen of the wickedness, ignorance and folly of the Editor of the “*London Dispatch*.”

Can any man in his senses believe that in Gloucestershire there are twelve men living in tents, who have come all the way from America for the sake of £200 from one man, and a few shillings from two or three others!! Their passage-money will cost £60
 Their time as day-labourers for six months exclusive of board would be worth £288
 Their clothing on such a mission £120

Total £468

All this, besides the toils, fatigues, self-denial, and hardships of such a journey, and the trouble and expense of returning again to America; and all this for the paltry sum of 200 or 300 pounds, and this plundered from poor people!!!

Query. Why do not the laws put a stop to these twelve men's wicked proceedings? Is there no law against plundering in England?

Again, “these twelve men have a new bible!” I have been a member of the Church of Latter-Day Saints for upwards of ten years, and never before learned of their having a new bible. The only bible I have ever seen or heard of in use among them is the translation commonly called King James's.

As to twelve men of the Latter-Day Saints from America being in Glou-

cestershire, it is utterly false, without shadow of truth.

As to this sect being a new one just started in England, commencing first in the region of Gloucester, it is utterly false.

The Latter Day Saints have more than 200 native preachers, and perhaps nearer 500, in England, Ireland, Scotland, and Wales.

They have been established in many parts of England for years.

As to their plundering any body in Gloucestershire or any where else, it is utterly false.

Neither do their preachers have one half the support that the Methodists or other orders do; they do not indulge in half the extravagance that ministers in general do, and therefore do not need so much.*

As to money which Mr. St. Clair charges them of plundering or even of receiving in that region, it is utterly false, and could only have grown out of misrepresentation in regard to some funds which were obtained there from men who had it to loan without distressing themselves in the least. And this by a fair business transaction to raise a printing fund for the purpose of printing hymn books and other religious works. The greater part of this sum has been paid again, and the residue will be punctually paid according to agreement.

As to £10 collected at a meeting, there has been no such collection, to my knowledge, or if there has, it has been on some special occasion for missionary purposes.

As to the Latter-Day Saints preaching a new doctrine, it is a false charge. Every body that has heard them knows that they preach faith in Christ, repentance towards God, and obedience to all the commandments of the gospel.

* The Latter-Day Saints have no salary, but go without purse, trusting to voluntary contributions.

As to re-baptism, I will venture to say the people there were never baptised until lately; but only christened in their infancy, which every reader of the bible ought to know is not according to the gospel.

But again to this plundering business. The Bishop with two or three palaces and £9000 a year, is a humble shepherd of the true fold, is he not? His scores of non-resident clergy and others, all supported by a salary, are not plunderers, are they? The Methodists, with an extra fund of between two and three hundred thousand pounds raised at the Centenary of Methodism, are no robbers or plunderers, are they? No,—no,—it is this two or three hundred pounds, divided to twelve penurious missionaries (and this a falsehood) that is the only plundering known in England, is it not?

Now for education, perhaps if the people of Gloucester and the neighbourhood were taught a few lessons in reading and arithmetic, they could be made to believe that the bishop and priests who are alluded to by the "*Dispatch*," are going in the old way of Christ and his apostles; and that they should not suffer themselves to be led away from such true folds and such faithful shepherds, to follow after these men who are so extravagant as to live in tents, and require £200 to support them after a journey of 5000 miles. But after all, the people of that region are not so universally ignorant, for we circulate several thousand tracts, and four or five hundred of our periodicals among them. And besides this, we hold to a system of universal education among all classes, and we intend to bring it into operation among the saints as soon as possible; and when properly taught, and enabled to read the bible, if the Editor of the *Dispatch* and Captain St. Clair

can reclaim them back to the £9000 a year system, and make them think it is the Church of Christ, they are at liberty to do so.

But I am inclined to think after all, that it is the Captain and the Editor who are led away and plundered by a set of false apostles and deceivers. I believe the people of the said parishes have too much common sense to be deluded by wolves in sheep's clothing.

I must now close, after giving the story of Alexander the Great and the pirate.

After Alexander had conquered the world, and robbed the treasury of all nations, a pirate was brought before him to be judged. Alexander enquired by what right he infested the seas?—By the same right, replied he, that Alexander conquers the world,—I am styled a robber because I command a small vessel, and you are styled a conqueror, because you command great fleets and armies. The monarch, struck with the justness of the comparison, dismissed his prisoner without further ceremony. This would be like the case of the hireling priests and the Latter-Day Saints, if the charge of their plundering the £200 were true, but it happens to be false. May God judge between us and our accusers.

LATEST NEWS FROM AMERICA.

[We stop the press to insert the following items, which we trust will be highly interesting to our friends in this country]:—

By the arrival of several Elders from America, bringing letters from Nauvoo, as late as the 6th Sept., we learn that the work of the Lord is prospering far beyond any former period. Elders Hyde and Page were still on their way for the Jewish mission, but their progress was slow, on account of hundreds

who were repenting, and seeking baptism at their hands; the people seem to hang to their skirts in Philadelphia, Cincinnati, and various other places, so that it seemed almost impossible for them to proceed any faster.

In Illinois and other Western States, scores and hundreds were embracing the truth, and even the red men of the forest, (the Lamanites) are beginning to believe the gospel, and are coming forward for baptism. Whole tribes are beginning to rejoice in the glad tidings of the fullness of the gospel.

Elder Blakesley, who has just arrived from the state of New York, informs us that he left churches in the western part of that state to the amount of about 400 Members, besides upwards of 100 who had emigrated westward. These were mostly the fruit of his own labours for the last year.

In the city of New York, in New Jersey, and on Long Island, the truth is also rapidly spreading. In Nauvoo and all that region, the saints are fast increasing their settlements; emigration is immense. Quite large villages are springing up in a single season. It is more healthy than last season; although there has been quite a number of deaths. Among others, we learn the death of the venerable Joseph Smith, sen., in which a numerous circle of relatives have been called to mourn, and the Church to sympathise with them in the loss of a father indeed.

We learn also of the death of Bishop Partridge, the first Bishop of the Church of Latter-Day Saints. He died in the triumphs of faith.

Elder Semour Bronson is also dead. The following interesting account of his death is from Mrs. Kimball's letter, dated Sept. 6. She says, "A short time before his death, he told Brother J. Smith not to hold him any longer; for said he, I have seen Elder David Patten, and he wants me, and the Lord wants me, and I want to go. They then gave him up. At one time, as Elder Joseph Smith entered the room, he told him there was a light encircling him above the brightness of the sun; he exclaimed, the

room is full of angels, they have come to waft my spirit home. He then bade his family and friends farewell, and sweetly fell asleep in Jesus. He requested Elder Smith to preach his funeral sermon, which he did. It was attended by thousands of people. The procession that marched to the grave was judged to be a mile in length. A more solemn sight I never witnessed; and yet the day was joyful, because of the light and glory which Elder Smith set forth. I can truly say my soul was lifted up."

We have also read a letter from Elder Clayton, from New York, bringing news of the safe arrival of the "North America," with the colony of Saints which went over in her: she was thirty-three days from Liverpool to New York; the Saints were principally well; some few children had died on the passage, and one man after she came to anchor. We have not the letter before us now, and cannot give the names of those who died. The colony were in good spirits, preparing to take passage further west.

**"AWFUL DELUSIONS!"
'SHOCKING BLASPHEMY!' 'DREAD-
FUL FANATICISM!' 'TERRIBLE
DECEPTION!' 'DAMNABLE
HERESY!'**

These are some of the mild and gentle breathings uttered and published by some of the pious, loving editors and priests of this Christian country, in their opposition to the Latter-Day Saints.

We have been looking on for some time, and reading their publications, in hopes some of them would at length do us the extreme kindness to point out some of the particular points wherein we are deluded. After a careful search, we have at length been able to discern from various newspapers and pamphlets, the following catalogue of HORRIBLE charges against us:—

1. The Latter-Day Saints have purchased land in America!
2. The Latter-Day Saints are about to cultivate that land!!
3. The Latter-Day Saints emigrate to America!!!